

# The Brethren Evangelist

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This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

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1. Write with pen and ink, and on one side of the paper only.
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## Personal Mention

Brother Hubbard reports one accession at Brighton, Ind., and the work prospering in the several congregations of which he is pastor.

At Mexico, Indiana, Brother Rensch reports three baptisms and two received by letter. The church at Mexico is wide awake to all the interests of the church.

Brother Keiffer who has been pastor of the Zion Hill congregation ever since the day of its organization has recently been called to serve them another year.

Brother C. F. Yoder continues his meeting at Claypool, Indiana, but will probably close this Friday night. He promises a report of the meeting after its close.

The meeting in Chicago by Brother Bowman closed with four baptisms and a few others to baptize. Read what Brother Bowman has to say in reference to the work in that great city.

Brother Livengood writes that he is ready to help arouse college sentiment. We want 200 other ministers and pastors in the Brethren church to say the same thing, then go ahead and "agitate."

Brother Wampler, having sold his real estate near Blanco, Pa., asks those who wish to communicate with him, after May 1, 1901, and until otherwise directed, at Apollo, Armstrong Co., Pa.

Brother Martin Shively has been laboring on the Pacific coast for several years with good success. In no one year has he preached less than 246 sermons, besides other services which he conducted. That means a great deal more than one can put on paper.

We have accepted the invitation of the pastor, brother W. H. Miller, of the North Manchester church to preach at that place next Sabbath morning and evening, April 28. Brother Miller is now conducting a series of meetings at Center Chapel, the new church at which place was dedicated last Sabbath by brother J. Allen Miller, a report of which appears in this issue. Five confes-

sions are reported at the close of the first week's meeting. On Friday evening, May 3, he will conduct communion services at Roann.

From the report of the Goshen meeting by Brother Rensch it appears that our statement as to the number of accessions as the result of the meeting was not correct. We gladly make the correction; there were four accessions by baptism and three by letter, making seven in all.

Brother Livengood closed a short series of meetings at Girard, Ill., and received three persons into fellowship. Girard is a good point for the Brethren church and it is to be hoped that the Illiokota Mission Board will look after it. A minister from the Old Order Brethren united with our people during Brother Livengood's stay at that place.

The March report of the Nation Mission Board, by the secretary, Brother Cassel, appears in this issue. The report is encouraging, still it leaves the balance on the wrong side of the ledger, a condition of things which should be speedily reversed. When it is remembered that the interest on the Washington City building and the work of Brother Bowman in Chicago added almost or quite \$100 to the March expense, there is cause for congratulation, that the expense has been so nearly met. Now let the month of April do as well as March and the Board will be out of debt.

This week Brother Miller, secretary of the Ohio Conference, mails programs together with ministerial and lay credentials, to every minister in the State of Ohio. It is specially requested that pastors call attention to the time and place of the meeting of Conference and urge a large attendance. Remember the date, June 6 to 9, at Bryan. The committee has prepared a good program, and it is earnestly hoped that no one to whom a subject has been assigned will fail either to be present or to respond to the call of his name. Let us have a good Conference.

Brother A. J. Hixson thinks that Brother Miller's Nisan 14, and our April 9, in the QUARTERLY for second quarter are "sadly disjointed." Not necessarily so. It should be remembered first of all that while Nisan corresponds to our April, yet Nisan 14, does not mean April 14. The Jews did not reckon time as we do. With them the moon determined the length of a month, which was about 29½ days, that is from one new moon to another. This would make about 354 days for the year, and of course lacked about 11 days of a complete year when measured according to the seasons. Hence every three years an extra month was added, leaving three days to go on for the next. The Romans counted 360 days to a year, just 30 days to each month. Later the exact time of a year was reckoned, 365 days, a few hours, minutes and seconds, enough over to make an extra day every four years, hence our leap year which gives February 29 days, etc. But to return to Nisan 14. It is still a question with some whether the crucifixion was on Nisan 14 or 15, tho scholarship is on the side of 14, and in our judgment it is no longer a question. That brings the resurrection Nisan 16. Now the only question to decide is, What day of April is Nisan 14? Unfortunately it will not be decided; it is a disputed question. It depends on the year of the crucifixion, which some authorities place in the year 29, others 30, and so on. As we understand it, if the crucifixion took place Nisan 14, and we believe it did, then it was April 7, and two days later brings the resurrection April 9, Nisan 16. On Nisan 14 we are agreed; what day in April depends on the year of the crucifixion, and is a matter of indifference.

Is there any one ready to respond to the calls in this paper by Brethren Livengood and Shively? Truly the field is large, the harvest is ripe, and the laborers, are not they few as they were in the times of Jesus? Comparatively few indeed. What a great work is to be done, and how few consecrated men and women there are to do it. Where shall we get the men to meet these calls and fill these places? The seriousness of it all is that the calls are increasing and with regret we must acknowledge that the real laborers are not correspondingly increasing. Why is it and what is to be done? Can the Brethren church meet the demand that is made upon her for earnest laborers? Can these calls be answered and the gospel be given to those who are hungering for it? Yes, the demand can be met, but will the church do it? Mark you, these calls will continue to increase, and our ability to supply the demand will decrease unless the church will put her whole heart into the work of building up Ashland College. Without a school the time is not far distant when many of our churches, strong churches, rich churches, congregations which pride themselves on their ability to secure pastors at any cost, will be without preachers and without pastors. This is a bold prediction, but it will come to pass as certain as effect follows cause unless the church liberally supports her educational institution. Yes, and the time will come when congregations which now could easily carry a thousand dollar bledge for the support of Ashland College, yet are doing nothing, will eagerly look about for some man who has come forth from and received his training in our Christian school. It does not require a prophet to foresee this, a little common sense is all the revelation he needs to make such a prediction. We do not wish to be over urgent in this matter, but out of the abundance of the heart we write. No doubt many a layman, when he sees the calls for preachers, regrets that he can not do something to supply this growing demand for pastors and ministers. He can do something, a hundred dollar or a thousand dollar pledge for Ashland College is the surest and the quickest way to answer the call. Will you help?

## Information Bureau

### 1. Will the Eucharist be perpetuated in the kingdom of God?

The Eucharist as well as all other ordinances and sacraments was meant by their author to be continued in the kingdom of God on earth, but we presume our querist has in mind the coming kingdom, the spiritual kingdom, that kingdom of which Christ will be the head and over which he will reign and whose subjects will yield a willing obedience to the divine potentate. In that kingdom there will be no further use for the sacraments and ordinances as instituted by the Master. The Eucharist as well as other sacraments and ordinances was given as an aid to divine worship, as a help to bring us nearer to God, a means of communication and fellowship with the Lord, a means of grace for our spiritual growth and development in the divine life. As long as the spirit dwells in this house of clay these outward signs and symbols, all of which have deeper meanings than are written in their names, are a necessity. The Lord was very kind and considerate in giving us these visible things which stand for the invisible things of the better and the higher life. To Noah he gave the bow of promise, a beautiful idea, for that he and his generation and all who would come after him could see even if the word was forgotten. How easily could